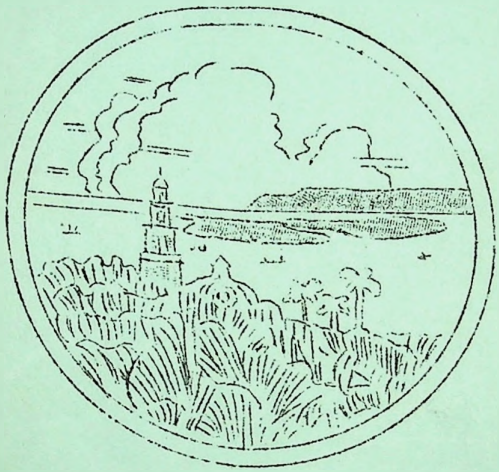
The ROUND ROBIN



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The ROUND ROBIN

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TABLE OF CONTENTS

Retro Me, Sathanas! . . . . . page 1

Mediumship of Jack Webber
by Vincent Gaddis . . . . . pages . . 2/4

The Aura (Part II)
by E. C. Krieger . . . . . pages . . 5/7

Huna (Part II): resume of Pamphlet
by Max Freedom Long . . . . . pages . . 8/10

Page des Revenants
(Seance Memoranda) . . . . . pages . .11/12

Publications . . . . . pages . . 13/15

The Struggle with the Elemental
by Harry E. Yetter . . . . . pages . . 16/17

Miss First & Miss Second . . . . . .
(And the Voice of the Old One) . . . . . page . . . 18

Morituri Salutamus . . . . . page . . . 19

Dionysus Endendros . . . . . page . . . 20

Variorum . . . . . pages .. 21/22

Not Famous Last Words . . . . . page . . 23

It's Time to be Afraid! . . . . . pages . . 24/26

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RETRO ME SATHANAS!

This saying, Get thee behind me, Satan, uttered by Jesus on the Mount of Temptation, is in effect an exorcism, that is to say, a banishment of evil by a formula embodying an act of will. Whether this evil was present in objective and incarnate shape or in some more subtle way, does not matter for our present purpose.

Now, the exorcism is perhaps the most ancient form of prayer, belongs to the instinctive defense reactions of the human mind, and has been elaborated throughout the ages with every device, both of priestly cunning and genuine psychological knowledge. And with good reason, for what could be of more practical value than a banishment that actually 'works!? We need not comment/its use by the Church, or even by occult Orders. The magician must clear his place of working, and not even a talisman can be made without binding of the adverse aspects. But it is very foolish of us, to confine its use to these two departments. For if we extend its meaning to include the circle of protection and the sealing of the aura, the exorcism is almost the only effective protection against psychic attack.

The psychic attack proper is usually distinguished by the fact that it begins on the inner planes, perhaps by telepathic suggestion, or etheric or astral incursions, whence it soon works through into consciousness, often with alarming symptoms, while its source may remain unknown. But we point out that every 'attack', except one of actual physical violence, is 'psychic.' Hatred, envy, slander, the attempt to deceive, to domineer, to undermine - all these are obviously in the realm of mind or spirit, and hence psychic in the larger sense. Defense against attack, on all levels of the mind, demands a scientific procedure which is psychologically sound. And this is found nowhere else than in 'occult' knowledge.

We take note of the pitying smiles of the 'orthodox' psychologist, the religionist, and the well-known devotees of commonsense, which is usually common nonsense. Yet the world is over-full of people who are bullied and intimidated, or made wretched by insult and disgrace, and by fear of the future and distrust of themselves and everyone else. One does <u>not</u> note that their number decreases, despite the tracts of 'practical' psychologists and religionists, or the Pooh-Bah blusterings of commonsense.

We have the effrontery to assert that simple rituals of banishment, the protection of the sleeping place, and the sealing of the aura have a thousand times more virtue in them than these wiseacre critics dream of - they actually <u>work</u>. They work because they are psychologically sound, and rooted in the principles of occult psychology - which recognizes the existence of the finer bodies, of thought forms, and the manner in which auto- and hetero-suggestion, telepathic or otherwise, actually operates. We concede the efficacy of religion, the engenuity of psychoanalysts, and of faith-healers of a score of cults - some times and in some degree. They employ, in their own way, a diluted exorcism and a mild and fumbling magic - all the dodging and recovery of inefficient minds... There is a fuller knowledge and a better way than theirs - for those who are capable of understanding, accepting, and applying its principles.

THE WEBBER SEANCES

by

Vincent H. Gaddis

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During a period of sixteen months, from November 1938 to February 1940, the mediumship of Jack Webber in England produced the most comprehensive series of Seance photographs ever obtained in so shorta time through the phenomena exhibited by one individual. Jack Webber died in March 1940, after a short illness, which, as far as is known, had no relation to his psychic abilities. A former Welsh Coal miner, he was 33 years of age when he passed on.

Many phases of physical phenomena were photographed for the first time by means of the infra-red ray. These included the astral body in an exteriorized state, the process of dematerialization, the appearance of an apport surrounded by ectoplasm emerging from the medium's body, the levitation of a heavy table, ectoplasmic cables, and a series illustrating the removal of a sewn-up coat from the roped body of the medium -- unique in the history of psychic photography.

One of the most powerful mediums of our time, Jack Webber's work has thrown much light on the mechanism used by spirit operators. The photographs reveal the spirit "voice boxes" attached to ectoplasmic cables, the gripper tentacles for moving physical objects, and the manner in which apports are re-materialized. Rigid test conditions were maintained at all times. Four thousand persons attended Webber seances in 1939.

The photos were taken by official press photographers representing London newspapers who provided their own cameras and plates, and undertook all process work in their own studios. Faking of photos was out of the question as sometimes as many as 500 persons witnessed the phenomena occurring at the time they were taken. All the work was under the observation of English psychical research societies, various members of the British Broadcasting Corpn., and newspaper correspondents. The medium never used a cabinet, but, tied by ropes to his chair, was a member of the circle. A red light was used. Mr Webber had eight guides. The three controls were Black Cloud, an American Indian of the Mohawk tribe, Paddy, a young boy who played with various toys during seances, and Reuben, a South American schoolteacher in physical life, and an exceptional singer whose voice has been recorded by the Decca Record Co. Ltd.

PHOTO METHODS: Infra-red rays were used. A powerful flashlight bulb housed in a light-proof cabinet, one side of which was fitted with an infra-red filter, generated from 100,000 to 150,000 watts. The period of the flash and exposure being from 1/50th to 1/75th of a second. The camera, a box type with a fast lens, was loaded with plates sensitive to infra-red rays. It was found that these red radiations are least harmful to ectoplasmic formations which cannot be produced in the presence of ultra-violet rays. Moreover, infra-red permits photographs to be taken in complete darkness. Camera lenses were left open, and when the control signalled, the pressing of the cabinet switch made the exposure.

ELECTRICAL PHENOMENA: Mysterious incidents occurred which may throw light on the use of electrical forces by the guides. Several times bulbs refused to flash during seances, although the circuit was carefully checked both before and after the seance. An unexplained light was once observed near the apparatus. The strength of the red light in the room often varied without human con-

WEBBER SEANCES (contd:)

tact with the rheostat. Once the fuse on another circuit in the house was blown out.

Most amazing, however, was an occurrence in January 1940. In the midst of a seance, a flash of bright light was observed emerging from a levitated trumpet, which then fell to the floor. The control at once called for light. The medium was found unconscious and bleeding from the nose and finger-nails. A Mr Herbert Wright, who was in charge of the light switch in the room and not a member of the circle, received a terrific blow in his solar plexus when the flash occurred. As he staggered he managed to switch on the light as the control called, then dropped to the floor unconscious. During the ten minutes that Mr Wright was unconscious, no respiration could be observed, and clouds of steam arose from his body. His clothing was saturated with perspiration, and a mark (psychic burn) encircled his body, red in color, three-fourths of an inch wide, commencing at the solar plexus and travelling round the body to the point where it began. This burn was painful, but greater pain was experienced by Mr Wright in other nerve centers of his body.

The control later stated that the incident was caused "through joining-up of the force created through the mediumship with the positive wire in an electric pendant near the medium's head." Apparently, too, this excess of power was "grounded" to another person (Mr Wright had some mediumistic ability of his own) to prevent more serious injury to the medium. It might be added that the guides also stated that other spirit intelligences were often present making unauthorized experiments of their own with electrical apparatus present during the seances, and several times the guides asked that electrical circuits be disconnected to prevent interference with their plans.

PHENOMENA PHOTOGRAPHED: Outstanding features of the Webber mediumship which were photographed include the following:

The de-materialization and re-materialization of the medium's coat while he was bound tightly to his chair. The astral head of the medium separated from his physical head. The levitation of a heavy table. Ectoplasmic structures, including "voice-boxes" with a cable attached which led to the suspended trumpet for amplification. Ectoplasmic tentacles of a hollow tubular nature with sucker-like ends and finger-like grippers, similar to those observed during the mediumship of Rudi Schnieder. The appearance of apports from the medium's body.

According to Webber's guides, there is a difference between ectoplasmic arms and rods. Arms are power cables to the trumpet, carrying sounds from the "voice-box" for amplification, or apports to the trumpet for materialization, and they control the levitation of the trumpet itself. They are soft, wet, warm, and usually coarse in texture, and can be photographed.

Rods, on the other hand, cannot be photographed because they are arms at a much higher rate of vibration and beyond the rate capable of being recorded on a plate. However, they can be observed at times as a dim ray of light by the human eye; they are used in the lifting of very heavy objects.

Apports, according to these same guides, can be materialized as they emerge from the medium's body or in a trumpet, the latter being the most common method. The object to be apported is de-materialized, surrounded by an etheric envelope, transported to the medium's body, surrounded by ectoplasm and then re-materialized at the body or transported to the trumpet as an ectoplasmic structure over the power cable and there materialized. The medium reported that he often felt a tight-

WEBBER SEANCES (contd:)

ness in his abdomen for several hours before apport phenomena were presented . The emergence of the apported object from the body was in this region.

The Webber mediumship exhibited other startling types of phenomena that were not photographed. On several occasions Webber was transported in trance from the chair where he was tightly bound to the shoulders of one of the sitters in the circle. Absence of weight was noted. He would then be returned. More amazing was the complete de-materialization of the medium's head, hands and arms. The cavity beneath his coat collar and his empty coat sleeves could be felt, then the missing parts of his body would again materialize in a flash. Once he was levitated in full light, describing a somerset as he was visibly returned to his chair before the eyes of the sitters. Trumpet levitations in full light were often observed.

Materialization of forms and faces occurred. The guides once asked that white powder be placed on the floor before a materialization seance. It was found undisturbed after the seance, indicating that although the forms were certainly physical to the senses of sight and touch, they were not subject to the law of gravity. The fact that these forms seem to glide or float along is of common observation. It is certain that the work of the late Jack Webber furnishes us with much food for thought and a foundation for additional research.

The INFRA-RED ray, a powerful weapon against seance-trickery, has, in this case, produced solid evidence for the reality of spiritualistic phenomena.

* * * *

("The Mediumship of Jack Webber", by Harry Edwards, -leader of the Balham Psychic Research Socity- was published by E.P.Dutton & Co., in 1941. It contains 36 photos and sells for $2.50)

* * * * * *

Hence is described the Real Self:

> This Self alone stands above, below, west, east, south and north; everywhere all is this Self. He who thus sees, thinks and knows, enjoys this Self, plays with this Self,has this Self alone even for a second, finds perfect bliss in this Self, becomes the lord of all, gains access to all worlds and beings.
>
> Those who understand otherwise, betake themselves to other masters, enjoy only the mortal world of conditions, find no access to all beings and all worlds.
>
> ------ Chhandogyopanishad

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THE AURA

by

E. C. Krieger

(Part Two)

Kilner observed that a permanent magnet brought near the body affected the inner aura: there was a "streaming to" and brightening in the vicinity of either pole. Polarity as such was absent; that is, use of the N pole or S pole produced identical results. "The mutual attraction of the auras of two people is more intense than that between the human aura and the magnet," (Kilner). An aura was observed about the magnet, and about any charged plate or current carrying wire. This aura appeared to be identical to that of the body.

Various chemicals such as the vapors of iodine, bromine, chlorine, and ammonia produced a kind of stain on the inner aura, even when the skin was protected during the exposure. The staining effects were limited to the side of the body being treated - the other side was either unaffected or to a different degree. The line of demarcation indicated a median plane front to back. When the vapor was applied along the spine the aura was colored equally on both sides. Bagnall checked Kilner's work in this but did not have like results. A comment from the study of both books is, that Bagnall did not employ the same methods or care that Kilner did.

Insulating a subject and charging him with static electricity had the effect of contracting the aura to the vanishing point. Upon dissipation of the charge the aura returned, but in an expanded form - having greater depth but less intensity. The appearance is that as the volume increased the same amount of substance was distributed through it, thereby decreasing the unit-volume density.

The normal static electric body charge was found to be symetrically distributed, with localized regions of greater intensity. Of these the most dominant were the areas over the reproductive organs, and, most intense of all, over the sacrum. In certain diseases - epilepsia, hemiplegia - the distribution was asymetrical. Recollecting the datum of the dorsal bulge and complementing it with this last, there seems to be a suggestive correlation with the concept of the Yogic Kundalini force said to be latent in the region of the lower end of the spine, and the maintenance of health as a result of the con - stant intensity and duration of an energy in each side of the body.

Both Kilner and Bagnall consider the aura as an ultra-violet effect - recall Gurwitsch, Rahn, and others. By the use of the filter the eye is adapted to light at the blue end of the spectrum, the looking-to-one-side method being the optimum way of using the highly sensitive retinal rods, which are, however, largely color-blind, so that anything seen is rendered in terms of blue or gray. Surgical op - erations upon the eye have shown that with the lens removed vision is

extended down into the black-light region. By the use of complementary after-images, resulting from the eye fatigue of staring at colored cards colors in the aura were detected and related to varying pathological conditions.

If the aura is considered as an emanation or radiation in the ultra-violet range it would seem that it could be seen or detected in total darkness, or cause the fluorescence of materials whose excitation point lies in the auric range. But the aura is not visible in total darkness, and it does not cause (within the range of available literature)fluorescence. And radiation would not correlate with the structural effect of the inner aura. Or the response to the magnetic aura. Should it be thought of as quasi-material ...?

As an analogy, consider the use of infra-red light in long-distance photogrpahy. If this had been used exclusively and were the normal means of seeing, then haze in the air might never have been suspected to cloud the view of those who saw with light of shorter wave length. But when such light is employed, then because of the light-scattering effect of the tiny particles the haze becomes visible.

Whatever the aura is, it would seem to be, in part at least, material. It is responsive to physiological changes. It is responsive to the will. It is capable of exhibiting a great variety of effects - so much so that it would seem that it has few if any inherent properties of its own except that of producing a response to suit the method used in demonstrating that response.

From the mutual interaction of aura and body Bagnall thinks it likely that, considering the well-known order of foetal development, the outer aura may be associated with the ectoderm which gives rise to the normal skin, the nervous system - and the mesoderm from which evolves the urinary and reproductive organs. The inner aura he links to the endoderm since this produces the alimentary canal and allied glands.

With auric data at hand Mesmerism may be reviewed in a new light. It seems definite that the Mesmer technique elicited responses from subjects that are obtained only with difficulty by means of the standard verbal suggestions of the hypnotist. In mesmerism telepathy and clairvoyance is the rule - in hypnosis the exception. The two systems are widely different both in method and result.

Mesmer used passes to effect the desired state. He made rhythmical sweeping motions with his hands and arms close to the body of the body of the subject, often over certain definite regions. There was a high degree of mental attention on his part as he worked. It is conceivable that his conscious or unconscious desires were more easily made known to the subject by conjunction of the two auras, and that the rhythmical passes acted upon the subject's aura and so upon his nervous system in a manner analagous to the verbal repetitions of the hypnotist. Mesmerism, to a much greater degree, exhibits the rapport often noted to exist between a hypnotist and his subject. In many experiments with hypnotized subjects the obtaining of a specific result is related to the extent the operator thinks it possible.

Most of the literature on Mesmer is definitely slanted against him. A large part of this may be traced to his use of the phrase <u>animal magnetism</u> - an unfortunate choice of terms. For his own views

have been distorted - his 27 points are among the least dogmatic of statements. Number 20: "... the magnet whether natural or artificial is, like other bodies, susceptible of animal magnetism, and ever of the opposing virtue, without in either case its actions on iron, or needle, undergoing any alteration; which proves that the principle of animal magnetism differs essentially from magnetism of the mineral kind."

Mesmer, through Father Maxmillian Hehl, and others, learned that magnets had a physiological effect. Kilner virtually demonstrated that, and once while he was examining a female patient during a thunderstorm he found that she experienced an effect akin to great pain when a magnet was brought near. This was a spur-of-the-moment experiment that produced an unlooked-for result.

Instrumentally, magnets have been observed to have a physiological effect also - as in the case of "Vitic", where the use of a magnet in the left hand is said to materially increase the galvanometric response. Magnetism as such does not seem to be involved. It may be that conditions optimum for the production of electric and magnetic fields, have as a by-product or secondary effect, an auric field. Investigations and experiments designed around the use of Kilner screens to check various patterns and intensities of electromagnetic fields may yield invaluable data about the psychic functioning of the human organism. ... If the will can affect the human aura, which is apparently identical with that enveloping magnets and charged wires, then the wilful direct control of mechanisms without the mediumistic trance and the knowledge given by the higher understanding may be possible.

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NOTE: The Round Robin Editor considers the foregoing article by Mr. Krieger to be a very valuable contribution, not only because it gives a clear and adequate summary of existing data on the aura, but also because of its suggestive and forward-looking aspect, and the ability of the writer to see the important and numerous relationships of his subject. The specialist who lacks the larger vision may make good brick, but other men must build with them; nor is there any reason why such vision should interfere with the most meticulous procedures of science. While Mr Krieger only hints at these larger aspects, with all due conservatism and restraint, it is clear that he is aware of them. The first installment of his article appeared in the April issue, along with the bibliography, and the whole constitutes an extremely useful condensation and analysis of a highly important subject. (Editor)

" The lif of this world
Ys reuled with wynd,
Wepinge, derknesse, and steriinge §
With wynd we blomen
With wynd we lassun;
With weopinge we comen
With weopen we passun.
With steriinge we byginnen,
With steriinge we enden,
With drede we dwellen,
With drede we wenden.

(Old Author). §= pangs.

HUNA

The Workable Psycho-Religious System of the Polynesians. An Abridgement of the Pamphlet Huna, of Max Freedom Long. Second Installment -

Section II

The Element of Force.

We have seen that the High Self is the element of consciousness involved in instant healing and fire-walking. Let us now consider the force it uses. In Huna all things are triune. There is always a conscious being, using force, to operate on some form of dense or etheric matter. The High Self uses vital force, or electro-vital force.

Electro-vital force of the body has been measured; it is of the 3 to 4 million volt level. In the brain it is stepped up another million volts or so. The High Self does not live in the body, so its vital force has not yet been measured by laboratory methods. But Huna asserts that its voltage is higher still, probably around 5-6 million volts. This is in the atom-smashing range, and it is probably the power used by the High Self in controlling heat (fire-walking) and cold, and in dematerializing and reconstructing solid matter (as in the instant healing of a broken bone)

Apports at seances are produced in a somewhat similar way, by a thinning out of the dense matter, then transporting and resolidifying it. Spirits of the dead obtain apports through the aid of the High Self, but understand the phenomenon no better than we do. Levitation and (some forms of) materialization are produced in the same way. If we can learn how to use the Huna system, we could ourselves obtain teleportation and similar phenomena without the aid of discarnate spirits.

(The occult concept of ectoplasm, as current in the West, is that it is an intermediary substance between the etheric double and the dense body. It is the Hyle or First Matter of the ancients. Laboratory workers (as Schrench von Notzing, Geley, Richet) and many spiritualists apparently consider it an organic substance and an emanation from the human organism, without going further in their speculations. It seems likely that both ideas are correct, and that the Hyle is an omnipresent cloud of matter-energy, which functions in the body in the manner mentioned, but is by no means confined to the body. If the reader will turn to the review of of "The Mediumship of Jack Webber", in this issue of RR, he will note the really appalling fact that the re-materialization of an apport (whether a flower or a brick or a pan of fried eggs, or even some living thing) seems to be connected with the "ectoplasm" of the medium (or other persons present). Perhaps we should say that the apported object was first reduced to Hyle, or its First-Matter form, without losing its pattern, was transported in that state, and reconstructed inside the energy-field, or auric field of human beings, by means of the organic Hyle or body ectoplasm. However this may be, it is quite necessary, for the understanding of Huna, to grasp this larger use of the term ectoplasm. All magical operations may be said to depend on the Hyle or Cosmic Stuff, and its relation to ectoplasmic phenomena is of vital importance).

" The Vital Force is made in quantity on the earth level. Plants have it, and animals and men generate it for the foods they use. The low self in the body generates and uses the low voltage of vital force. This is stepped up by the middle self to the middle voltage, and is used as the "will" to control the low self." The High Self draws from the same store of body energy, but steps up the voltage to the atom-smashing level, where it can be used effecting all kinds of miraculous physical changes, instant healing, teleportation, materialization and the like - and even changes of weather.

Section III
The Element of Matter.

If we grant that an energy exists, by means of which any object, or any part of the body can be dematerialized and then reconstructed, then the mechanism of instant healing becomes at least thinkable. The broken bone or diseased organ is simply "thinned out" until only its pattern in the Hyle remains, then the pattern is filled in again, so to speak, minus its diseased elements. (The present writer takes rather wide liberties with the language of the Huna pamphlet, and gives his own understanding of Mr.Long's expressions).

Above the dense matter, there is etheric matter to be considered. Everything has an exact etheric duplicate. Each of the three selves has a body, and the bodies of the low and middle selves have etheric duplicates. The High Self, since it does not live in the dense body, has an etheric body, since it must have a 'vehicle' of some kind.

In etheric substance, energy can be stored up - or vital force.- and this stored force can be used by spirits of the dead to produce various kinds of physical effects (ectoplasmic phenomena in seances, and other). The etheric body, or shadow body, can be withdrawn from from its association with the dense body, temporarily (a "cord" connection is probably maintained). (This covers "astral" projection on the etheric level, or in the etheric body). Instant healing, as we have said, consists in emptying the etheric mould or duplicate of the diseased tissues, and then refilling the mould with basic substance. The High Self can do many other things - can control the weather, for instance. The Kahuna of the Berber tribe who instructed W.R.Stewart, stated that according to tribal history the Great Pyramid in Egypt had been built by the Higher Selves, who were able to cut and trans - port the stone. Mr Long reminds us that psychic science has reported instances of parts of stones being used as apports - the parts having been cut off, not broken, leaving a smooth, almost polished surface.

(In regard to the companionship, powers, and near-omniscience of the Higher Selves, compare the explanations given by the communicating Being in the Cayce clairvoyance: the idea is acceptable to Western occultism as a whole... We draw attention to the possibility that some types of Poltergeist phenomena may be traceable to activity of the low selves of here-living people ... Apparitions of living people are a fairly frequent occurrence. The low self may possess a double not identical with the etheric double of the middle self, and it is conceivable that such a double would have much more freedom of action than does the low self. This seems less impossible when we reflect that certain early religious concepts deal with as many as ten, or nine 'vehicles' in addition to the dense body. The present status of psychological knowledge does not

justify us in rejecting out of hand these 'primitive' opinions; they are likely to be based on clairvoyant and astral investigations far superior to our own. And the Poltergeist, for example, remains an inscrutable mystery for the modern student... The concept of the High Self, as inhabiting a separate vehicle (etheric, electronic, sub-electronic ?) yet remaining in connection and communication with the low and middle selves (brain consciousness and subconsciousness) is certainly congenial to the larger part of Western occult theory. And all occultism postulates a High Self (a Guardian Angel, Yechidah, the Augoeides, the Higher Consciousness), and the aim of occult disciplines, as well as the aspiration of the mystic, is union with this higher consciousness (Recognition, Illumination, Attainment). The brain consciousness is, in short, a kind of dissociated complex of a higher intelligence - or it is a 'fallen' Angel, or a Prodigal Son whose whole desire is to return to the house of his Father... Now, the essence of all these concepts is writ large in HUNA, and with admirable simplicity. And above all, from all available facts the HUNA concept is workable; contact with the High Self is <u>really</u> established.

In another respect the claims of HUNA are more modest than those of Western occultism. It conceives that since the High Self employs direct knowing, intuitional knowledge and telepathic rapport, and does not use reason and logic, we (the brain consciousness or second self) cannot possibly understand it or function on its level. And if this is true, what use to spin vast dreams of yet higher Gods, and of a God above all Gods? All these are flatus vocis, empty words, void of content. Let us only, by humble and knowledgeable methods, make clear the channel, each of us, for our personal God, our own High Self, which will then manifest if It so desires. The initiative of prayer and of way-clearing rests with the middle and low self, but the initiative of all response, help-giving, prayer-answering, rests with the High Self alone. And this, too, has its echo in the best thought of our contemporary esoteric Schools.

The crucial weakness of psychic research, paranormal psychology, spiritualism, and indeed of nearly all occult practise, is the lack of an adequate psychology. Otherwise, and crudely put, it is the displacement and neglect of the role of the subconscious, the low self. With the advent of the Freudian psychology, which defined the subconscious largely as the region of the basic instincts, and the breeding place of all human depravities, the confusion grew still worse. Spiritist, religionist, cultists and occultists alike cared for nothing but to cut straight through, so to speak, from conscious to superconscious levels. There is, however, that which lies between, through which the High Self <u>must be approached</u>, and through which it can respond - the subconscious, the low self, "the hidden twin and secret lover" of us all.

All this our long parenthesis is not in the words of Max Freedom Long, and it may be does not accurately represent his thought; also it in a measure anticipates what the HUNA pamphlet has yet to offer us. For purposes of exposition, however, it has seemed best to offer it here. Once again, we must carry over to another issue. We hope for critical reading and close comment - and the HUNA pamphlets are available for those who request them).

PAGE DES REVENANTS

(Round Robin, in keeping with its character as a bulletin of psychic studies, will continue to print from time to time memoranda of private seance work. These may seldom or never contain anything of a startling nature, but will always include certain points which seem to us to be worth recording.

(These phenomena may be regarded, in all instances except where otherwise specified, as taking place under "test conditions." But this expression will usually mean that all persons concerned are well and favorably known to this writer, that the sittings are non-commercial and private, not involving professional mediums, that conditions of observation were good, and that the writer sees no cause whatever to question the substantial accuracy of his report. To attempt anything more than this, for our Round Robin purposes, would be both impractical and superfluous. We are not arguing a case for spiritualism; we are simply reporting certain happenings observed, and addressing for the most part persons already well informed on these matters, and whose confidence we possess.)

Sitting of April 27, 1946, at San Diego. Present: Mark Probert, 39, (artist, bank employee); his wife; George B....,19, artist and student; Meade Layne. 8:30 p.m.

(Mark Probert is by nature strongly mediumistic or psychic, has read considerably in the literature of the subject but has had no systematic instruction or 'development,' nad has never practised any form of mediumship for gain. Mrs Probert is also a 'sensitive' tho in lesser degree, and often receives verifiable information by use of the ouija board. George B.. is active intellectually and considerably above average mentality; he is new to the subject of spiritism and is deeply sceptical.)

These sittings originate in the following circumstances: (a)The belief that the remarkable natural powers of Mark P. can can perhaps be developed into either trumpet voice or materialization phenomena (since there are many signs of both) (b) The remarkable predominance of Xenoglossy. Speaking with tongues is a fairly common phenomenon, but in the case of Mark P. it is difficult to get him, or the communicators, to use English, his native tongue. He has been heard to speak fluently in German, Swedish, Spanish, French, Latin, Arabic, Japanese, sings in Spanish and other languages, and has recited the Dies Irae in in latin. All this while under 'control.' At such times he is aware of the sound of his own voice, but cannot stop, or control his utterance, or understand the meaning of what he is saying. He does not read or speak any other language than English, and has not lived among foreign peoples or been especially in contact with other languages.. He is of excellent natural abilities but has only an average schooling.

Immediately upon the lights being dimmed, Mark P. passes under control, begins to talk with great violence, almost shouting, in Swedish. His actions are convulsive and he soon begins to weep. No one present understands Swedish, and ML remonstrates with the controlling personality, explaining that he is out of the dense body, that he is much too violent in his use of the instrument, and that he should

speak English if possible.

After a little time a few sentences of badly broken English came through, and it is made out that the communicator was killed by machine gun fire during the war. "I was young - I was a boy - I did not want to die." The voice was frantic, the medium clutched his throat and started to fall over backward, and it was necessary to suspend the sitting for a short time. On resuming, a second control appeared, also speaking violently in Swedish, which could not be understood.

After a quiet interval of about a half hour, table movements began. Mark P., in normal consciousness, asked ML if he had a "uncle Arthur"; he said that some one was saying "Meade, do you remember Uncle Arthur?" The communicator was then asked to reply to questions by moving the table, if no better way was possible, giving one short jerk for NO and three or more for YES. This of course confined the interrogation to yes-and-no questions. ML recurred to the 'uncle Arthur' matter, and asked:

Q. Is there anyone here who knows me?
A. (vigorous) Yes.
Q. Is it a relative?
A. Yes.
Q. Did this relative live in California?
A. No.
Q. Did the relative live in Ohio? Answer: Yes.

The medium at this point asserted that he was impressed to say, that this relative, believed to be the 'uncle Arthur' had been killed by horses, or by horse and wagon. But there was considerable uncertainty as to whether the first name, Arthur, had been correctly understood. The relevant facts are these: The querent, ML, has a brother in law named Arthur H., who is spoken of as 'uncle Arthur' in ML's family, and who is now living, in Ohio. There was also an uncle of ML's wife, one John Wesley H., who formerly lived in Ohio, and who was killed there by the kick of a horse, some 45 years ago. It is almost certain that the living Arthur H. knows of this long past accident. Arthur H. is a dealer in grain, which in past years was hauled to the elevator by horse and wagon.

This is a good tho comparitively trite example of the confusions which arise in such matters. For a time there seemed to be a clear-cut 'message' to the effect that Arthur H. had been killed, and if the matter had rested there, one more 'lying communication' would have been alleged. But in some way the John and Arthur identities became entangled. It is difficult to account for the question to ML, "Do you remember," etc. But ML himself, at time of the sitting, had never heard of John Wesley H., tho well acquainted with Arthur H. The veridical elements simmer down to (a) the death of a relative (b) named H.. (c) in Ohio (d) caused by a horse.

At the close of the sitting the following question and answer occurred:

Q. There is considerable apprehension in some quarters about the atom bomb tests. Have you any knowledge of what the results will be?
A. No.
Q. Is there a chance of a bad disaster? A.(vigorously) YES!

The Scientific Forum

Published bi-monthly at 1621 So. Grand Ave., Los Angeles, Calif. Editor and business manager, Franklin Llewis; associate Editor, Harry LaVerne Twining. $3.00 a year; 2yrs. $5.00. Copy, .50.
"One of the purposes of this magazine is to advance the new concept of matter originated by Professor Twining, a mathematical genius who has devoted six decades of thought and experiment to his subject... Another purpose is to announce results of research into the potentialities of of the mind."
March-April issue includes Evolution of the Solar System - Telepathy - Formula for Happiness - Changing the Future - Evolution is Progress. Jan.-Feb. number included Non-Radiating Orbits - Reflex Conditioning (Parapsychology) - Banishing Fear (Carrington) - Polynesian Theory of Vital Force (Max Freedom Long) - Fact of Reincarnation (Walter Belasco) Perpetual Motion - Transmutation of Elements (Twining) - In December there was a novel treatment of Reincarnation (Max Freedom Long), and an article on Hypnosis by John Hornung, along with eight other articles in the various sciences.
This magazine appears to have an open-minded and highly intelligent approach to psychic problems and paranormal phenomena, as well as to borderland science generally, and Round Robin takes pleasure in giving this extended notice, and in strongly recommending it to all RR readers. It carries no advertising, uses non-professional contributions of competent scientists and occultists, has a circulation of about 10,000, and apparently serves no special interests.

- THEURGY -

Dr. Francis I. Regardie, of 3923 West 6th St., Hollywood 5, offers a series of lectures and discussions on practical aspects of the Qabalah. It is assumed that the student has done reading in this field and is familiar with the theoretical aspects of the Golden Dawn scheme. Lectures and discussions will cover -

1. General introduction to the basic principles of the Qabalah, and fundamental sets of attributions.
2. The Tree of Life in practise. Fundamentals of ritual routines.
3. Tree of Life. Principles of the Art of Invocation.
4. Tree of Life. God Forms and their usage.
5. Idem. Practise of the Middle Pillar technique.
6. Idem. Elements of Scrying.
7. Talismanic Arts and autosuggestion.
8. Divination by Geomancy.
9. Divination by Tarot.
10. Review of course as a whole.

The course will begin when an enrollment of 20 or more students has been obtained. Each class will consist of two hours of instruction and discussion. Time and place to be announced later. Fee for course, $50.00. (The RR Editor is glad to make this unsolicited announcement, and reminds readers that Dr.Regardie is a distinguished author in the occult field, and a Zelator Adeptus Minor of a genuine and powerful Magical Order. The opportunity is an unusual one for all true students of the Qabalistic lore.)

In Theosophical Forum for May, Dr. Chas. J. Ryan reviews Alfred Metraux's Easter Island. Metraux thinks the ancestors of the present inhabitant came to the island about the 12th century A.D., that the statues are no older than this, and that the island itself is of recent origin. Unsolved problems include the transportation of the statues the sudden interruption of their carving, the age of the stone platforms, and the amazing workmanship of the great basalt blocks of the stone ahus. The images or characters of the carved wooden tablets also remain undeciphered. The reviewer adds that in 1935, after Dr. Metraux's visit, a party of Chilean naval officers discovered remains of an older race, with a different skull type, and also reported that French explorers had found rock inscriptions resembling those of the clay seals of the Indus valley, supposedly some 5000 years old. This fact, as we understand the report, seems to reestablish the (possible) great antiquity of the platforms and ahus, perhaps, of the statues themselves. It is evidnet (as Dr.Ryan points out) that the data is not all in, by any means. ... The natives say that the statues were transported by the power of sound (magical utterances; the Arabs have the same explanation for the stones of Khufu, and the Hura teacher of W.R.Stewart, among the Berbers of the Atlas, asserted that her ancestors built the Great Pyramid (moved the stone) by enlisting the aid of the Third Selves, or higher Beings, presumably invoked by magical ritual. Similar traditions, relating to the power of sound, or of the creative utterances of both men and Gods, are wide spread. The growth of scientific knowledge suggests that such tales may be more than superstition and invention, and perhaps have some literal application not yet grasped by us... The Forum reviewer clearly has these facts in mind, though he does not elaborate upon them.

(Theosophical Forum, Covina, Calif. $2.00 yr.)

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The Journalof the American Society for Psychical Research, for April, (quarterly) devotes eight pages to A "Discourse" Attributed to Sir Oliver Lodge, William Oliver Stevens. This article deals with the special issue of the Journal of the (English) S.P.R. of June 1945, containing the alleged Lodge communication, which was reviewed at length in a recent issue of Round Robin. A writer in Light expressed disappointment at the communication, considered it little more than an expression of the "Leonard-Feda psychology", and reproved the S.P.R. for tis "descent into uncritical spiritualism." The attitude of the writer in the ASPR Jour. however, is that while Feda's statements cannot be taken as evidential, the whole Discourse is a verbatim record made by an experienced investigator, and hence of much value for future students of the Leonard phenomena. The writer, (Mr.Stevens) also quotes the original reporter, Rev. C. Drayton Thomas; "The amount of evidence required for any particular belief varies with different persons and with the importance and implications of the question."... Obvious and elementary as this last statement may be, it cannot be repeated often enough to impress the minds of self-styled critics who are incessantly gabbling about "proof". One's only recourse is to demand an exact statement, from the objector, of what constitutes proof in his own mind. This retort is always legitimate, alsway confusing usually instructive, and the best bray-silencer yet discovered. (The ASPR Journal is published at 40 E. 34th St. NYC 16. $5.00, copy $1.50)

MILESTONE: Dr.Nandor Fodor (psychic research author -"talking mon-mongoose" incident etc.) reads a paper, "Psychoanalytic Approach to the Problems of Occultism" before the Association for the Advancement of Psychotherapy, March 30, 1945.- and The Journal of Clinical Psychopathology printed it! Since the Pope turned Presbyterian, hardly an event more earth-shaking! "Milestone in American psychics! exclaims Tiffany Thayer in Doubt (whence we take the item). T.T. may have a somewhat tangential mind, and believes Ezra Pound is a poet, but he puts out an indispensable magazine, for all students of borderland science. Doubt costs $2.00 a year, .25 a copy, may be reached at box 192 Grand Central Annex, NYC. Buy it, join the Fortean Society and get some real worries.

PARAPSYCHOLOGY ABROAD — About the only source of information on this subject at present, is the Parapsychology Bulletin of Duke University (Durham, N.C.). March issue contains notes from France, Holland, Sweden, Poland, England - also 7-8 paragraphs on recent books and lectures. The Bulletin is free, for the present.

UNDERSTANDABLE -- that we should like the New York Spiritualist Leader, since it quotes frequently and at length from Round Robin. Impeccable taste!! But anyhow, it's newsy, snappy, nosey, courageous, and wages unceasing war on fakes and gulls in spiritualism. Also, it's a weekly and not weakly at the same time. En avant - le diable est mort! (Box 832 Grand Central Annex, NYC. Yr.$2.)

LIGHT - and more light! — This English publication, LIGHT, now in its 65th year, should have a much larger circulation in this country; its contributors are competent writers and often recognized authorities in parapsychology and occult studies. 12/6 a year, or about $2.70. Order from Bobbitt Agency, 1609 - 10th Ave.No. Nashville 8, Tenn.

SPENGLER, AND RUDOLPH STEINER — It is not generally known that Steiner, in 1920, reviewed Spengler's thesis (Decline of the West) and pronounced it valid. Only, where Spengler saw only the end of civilization, Steiner found latent forces of constructive good. This harmony and contrast are pointed out by Editor Theodore Heline, in New Age Interpreter for April - one of the few "must" magazines on the RR list. (Mo., $1.50 yr. Box 6133 Metropol.Sta.Los Angeles 55)

We acknowledge receipt of Prediction (Lon., order from Boobitt Agency); Chimes , Brea, Calif., $1.00 yr; Golden Rays, (101 E. Hamlin St.,Eaton Rapids, Mich.); Spiritual Digest, ($1.25 yr. 55 State Road, Hampton Manor, Rensselaer, N.Y.); The National Spiritualist Monthly, edited by Jos.P.Whitwell, 765 Oakwood Blvd.,Chicago 15, Ill.); Mind Digest, 96 pages, some 35 articles. (Paradise, Pa., $2.50 yr.)... The pamphlets entitled HUNA, THE WORKABLE PSYCHO-religious SYSTEM OF THE POLYNESIANS, may be had from the RR Editor, or from The Huna Press, Box 2867, Hollywood Sta.,Los Angeles 28, Calif. .25 ea.

The Association for Research and Enlightenment (ARE), Virginia Beach, Va., continues to analyze the records of the Cayce clairvoyance, probably the most remarkable of modern times, and to spread abroad the vast fund of information contained in them. This work is in highly competent hands and is of great importance. All RR readers, we believe, should cooperate in this effort.

The struggle With the Elemental

- Occult Episode -

by

Harry G. Yetter

(Editor's note: This article was not written for publication, but by the writer's permission is extracted from a personal letter to the Editor.)

"I have always been able to remember far back into childhood. I even remember an incident that took place when I was about 22 months old - of no interest here but only to establish a time element.

About this time I became afraid of something that appeared to me in the dark - in my childish prattle I called it the GOFF. Where I got the name I do not know, but it was a living and perceptible entity. Although I named it and saw it first, all my brothers and sisters following me perceived it also, and called it by the name I gave it. Although they were all afraid of it, I believe I am the only one that it really bothered (and even as I write now I feel the psychic chill of its presence). It always appeared from my left side, and just behind me as I would turn my head. I would catch a glimpse of this monstrosity, and then it would glide slowly across the room from left to right, just about head level. Its entrance was always preceded by a sharp rap on the wall (similar to a natural 'crack' due to change of temperature). And as the Goff faded through the wall opposite a final rap or crack came from that wall.

I have had this visitation hundreds of times, by day and by night, when awake and when asleep, and always it left me in stark terror. I usually was paralyzed while it was going on, whether through fright or as a part of the phenomenon, I don't know. But to see this gravish mess of misshapen Something, staring with fixed eyes, wild hair Medusa-like, and a face like Hugo's Laughing Man, was enough to frighten even a materialist. This GOFF bothered me continually until I was about 17, after that it let me alone for several years. I might say in passing that at 17 I first came in conscious contact with the occult field - and this perhaps held the other force in abeyance for a time. But in 1936 the GOFF again attempted to make trouble, and I was all in a dither. What good was my occult knowledge if I couldn't get rid of this apparition? Finally Mr.R... my teacher said: "Harry, you've got to call up the Goff consciously, and hold him, and disintegrate him with a ray of light. It's your own mess, your own Karma, your own family - it's an aspect of the Dweller. It has been held away from you until you passed certain points. Now is the time for the test. Get rid of it!"

Well, R... left and I went to work on this 'thing.' I never put in such a bad time in my life. I know I sweat blood. But I did as I was told and was able to smash the figure. But I say figure only, because, as I mentioned, when I talk or write about him I can feel that same old feeling. "

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So much for Mr Yetter's remarkable narrative. For those who read his account with a raised eyebrow of suspicion, we merely point out that similar phenomena are well known among operative occultists, and

means of dealing with them are known also. Mr Yetter was fortunate in having some understanding of occult facts, and a competent teacher close at hand. But what is the fate of the dabbler in the mysteries, or of one who is babe-innocent of all works of darkness? Do you recommend that he turn to doctor, lawyer, professor, psychologist, clergyman, or even priest with his book and bell? To the run-of-the-mill scientist, alienist, psychiatrist? Very few of these gentry, in such strait, know anything, can say or do anything useful at all. But every shifty psychic and medium will at least give credence, and every honest and genuine one will have a good measure of understanding. They perform many a service of which a jeering world has no conception. And if you think these things, the GOFF and his kind, are rare as the blue moon - that, my friend, with all respect to you, is only your happy ignorance.

Something, however, is lacking here. The episode is not quite finished. The Goff has been driven out of his semi-materiality (visible to several persons), but apparently not out of existence. Clairvoyance should discover this entity, and right methods dispatch him. And if this help is not obtainable, let us recall that Oliver Bland, by his account at least, destroyed an even more fearsome monster by directing upon it the emanations of a radium salt, shielded in a lead tube with a tiny window at one end.

Having said this much, on a subject taboo to all philistine smugness, we once again recommend to our own readers, the Psychic Self-Defense of Dion Fortune, Warden of the Fraternity of the Inner Light (London) - a practical treatise if ever there was one, and full of things that 'practical' people refuse to believe.

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Electrical conditions in the seance room. Considerable information has been accumulating, of late, with regard to electrical conditions during seances. An example of this will be found in Vincent Gaddis' discussion of the Jack Webber mediumship, in this issue. We supplement this by summarizing here a note from Mr Walter Gordon, of Oakland. He writes -

" On April 10, 1946 my wife and myself attended a spiritualist circle. The medium was entranced and two communicators talked through her. She returned to consciousness, then was again entranced, with more communications. The seance then closed and the lights were turned on. In about one-half minute I received a severe shock. It felt like a large darning needle jabbed into my thumb, the current spread out over my hand and up to my elbow. The pain was severe and the jerk of my arm shook my whole body. I had a shock of 500 volts of direct current, and many shocks of 110 alternating current, and I know how they feel - and I claim that this shock I received in the seance room was static electricity... One of the sitters in this group is a nephew of the late Dr.Steinmetz, and the latter is said to visit the seances and to give them some remarkable information. If this is true, and if Steinmetz has been able to perfect an instrument, on the spirit side, that will produce physical static electricity - then I believe he has something of great importance. "

This is the simple tale of Miss First and Miss Second and the old Wise Voice (and if, on reading it, you are blessed with the curse of imagination, you will cover your face in silence, before the Unknown God).

She was the daughter (they were the daughters) of a prominent California attorney. One body, but two persons changing places. Each 4th year they changed - and they were different in character, habits, conduct, everything. The Mother is reading to little Miss First one day, the child closes her eyes and is gone -- Where? It is Miss Second who opens them, does not care for the book. Then after four years, Miss First comes back in an instant. "Mother, why did you stop reading?" No memory of the interim, for either body or mind. At 28, each has had 14 years in the same body.

Come now the Doctors, the Hypnotists. They spread their spells, both characters appear and both are questioned. Each said she could read the memory of the other, did not know where she was when latent.

Suggestions were then given calculated to unite the personalities. Miss First was told to stay in the body and blend with Miss Second. But the time of the change is at hand, and Miss First finds she can do nothing about it. Then, the hypnotist ordered Miss Second out of the body.

Then the body suddenly became as if dead.

The parents were frantic, the doctors continued their laborious suggestions. Then a startling thing happened. The lips of the body opened, and a new, a third personality spoke through them.

It was a strong voice of masculine quality. It is described, too, as the firm and gentle voice of an old man. It spoke with authority and with wisdom, and the group about the body listened with amazement. This "old man" did not think in the manner of humankind. He was not logical, but super-logical. He (It) did not reason; he realized - did not argue, but knew. It made long dispassionate statements about the two girls, correct in every detail, then became silent.

But the doctors questioned it eagerly. "Who are you?"

-"I am one who has the two girls and this body under charge. The two must use it for the purposes of living."

"But neither girl can live a normal life - marry, have a home, rear children" -- the doctors argued at great length. But the old Wise Voice remained unmoved. They felt like children before an age-old wisdom. Then at last one of them exclaimed in desperation -

-If Miss First is not allowed to keep this body, we shall keep it hypnotized indefinitely."

Said the old Voice then: "No one will injure this body. If you interfere with my work, I shall withdraw the girls and leave you the corpse."

There was a long silence. At last, suggestion was made to release the body from hypnosis. ThenMiss Second opened her eyes and smiled.

* * *

Was this, then, the High Self - this old, wise man, this third and separate personality. (W.R.Stewart saw the High Self, and IT had a human head, the body of a bird) (If you are cursed with the blessing of imagination, your hands will cover your face now, in the presence of the unknown God).

* * *

We adapt this episode from Recovering the Ancient Magic, by Max Freedom Long, with permission of the author.

Morituri Salutamus

No, we do not really think we shall be engulfed by the great deep (as of next July - and not by virtue of the brass hats thinking we won't). Neither did the Sodomites, lapped in sensuality, 'think' upon fire from heaven, nor did Lot 'think' the Angels meant business, until they ran him out of his own house, to be saved by force majeure. We don't 'think' the world's end can come in our own foolish days, but a dozen times in the past many folk have 'thought' Gabriel's trumpet was already at his lips. So, neither their 'thinking' nor ours is any good at all, not being an intellectual process, but only wishing-believing. "The older a man gets" wrote George Eliot, "the less he believes in the possibility of his own death." And so too with communities, nations, civilizations - the habit-of-living is habit-of-thinking, not to be argued with. From certain pregnant grains of fact (in the granary of the universe), some scientists try really to think, and say this Dies Irae, grand pop-off for scores of millions of us, is likely-probable. Others, equally sincere (let us hope!) say Pooh-Bah! Well, with such choice offered us, we naturally 'think' Pollyana must be right - but also, that we are a jackass for thinking so.

And without sequaciousness (word beloved by DeQuincy) we go on to say, this 6th day of May (A.D. for anno diaboli?) is the 2nd aniversary of "D Day", of sad and triumphant memory. With it comes a word from ex-President Hoover, that the nations face "the worst famine in world history." And other things we face also. "It is time to be afraid" writes Booth Tarkington. "God give us grace to be cowardly enough to save ourselves by common sense"- to which we say Amen, tho with small conviction, for the reason that it is mankind whom men fear, and not Nature or God. Nature may be subjected to us, and God may perhaps be kind - but He does not constrain the acts of men, in which every folly and cruelty find birth. Or so it seems to us. And this pessimism (if that is the word for it) is also deep-rooted in these facts; that our new wisdom (if any) has come too late, that surely no great change in human psychology, morality, insight, conduct can take place in months, years, or even decades - and that for this very reason no world State or organization of nations can be effected, in time to prevent the "D-Day which is doomsday," the war of the ato-bombs. We say these things in cold blood and common sense, according to our understanding of things as they are.

But we do not presume to reckon with the Lords of Destiny. Some great disaster may forestall a greater. If earthquake and tidal wave (brought about, perhaps, by foolish fumblings of our own in cosmic fire) engulf a continent, shake down the mountains - then perhaps man the destroyer will be for the nonce too numbed for war, too crushed for new cruelties, or will once again do all his murdering with stone axes, and no atom bombs at all.

No, we do not 'think' we shall see the decennial of "D-Day"- nor will you and you, my brothers! But of the worth of all such thoughts we have already spoken. But every morning Life surprises us (if indeed we come half awake), and every night the little Death overcomes us, with the blessing and the mystery of sleep. The Lords of Karma move behind the Veil!

DIONYSUS ENDENDROS

Endendros is "the God in the tree" - and Artemis Dendritis was a Goddess dwelling in trees - and in the peepul or bo tree dwell the little Gods of the villages of India. The lore of tree worship is age-old and world-wide, but it is not the tree itself that is worshipped, but the life which dwells within it. 'The great redwoods' says Geoffrey Hodgson somewhere, 'tremble on the borders of consciousness; they have a dim awareness of our presence.'

But perhaps there is something more here, than a dim partaking of the cosmic life. Perhaps there is an affinity between them, the trees, and the nature spirits, the elementals, the non-human orders of evolving forms. At any rate, amnkind has always believed so.

In occultism there are trees which are of bad repute - particularly a species of the beech. As one descends the grades to primitive magic, the role of the trees becomes more formidable. From Patna, India, July 15,1932, comes an A.P. dispatch:

> Passengers on a Bengal train annoyed by magic. Running at full speed, the train came to a sudden halt at the side of a pipal tree, in which there were uncanny movements. But the line was clear, no one had pulled the signal. Without the aid of the engineer the train suddenly started again... The pipal was said to be haunted by the spirit of a juggler. A villager who tried to exorcise the spirit was said to have been knocked senseless.

In Australia there is a Tree of Tragedy, from which nineteen men were hanged more than 300 years ago. Since then this unhappy tree has hovered between life and death- it is of the world of the un-dead, and can neither live nor die.

In 1935 the Weeping Tree of Mobile (Ala.) was in tears again. Overlooking two vaults in a local cemetary, it constantly sprinkles down a shower of water - for which science can as yet offer no ex - planation.

And for three weeks rain fell in a little ten-foot square around a tree in Alexandria, Va. The tree and the rain were photo - graphed by Wide World Photos, and the Forestry Bureau investigated, but had no explanation.

To tree worship, tree magic, superstition, myth, and strange yet well verified facts - to tree lore generally there is no end. India, Thibet, Africa would supply a volume, or volumes each. The hard-headed sceptical spirit of the West (so intensely gullible in its own way), rejects all this, consigns it to the childhood of the race. But not all of us go so far. Nine-tenths, perhaps, of all tree lore is folly - but in all this chaff there are also grains of a strange wheat. ... As for artists, and poets in particular, never will you persuade them against magic, for they are all magicians themselves and perhaps the finest lines in English poetry are the tree-metaphors of Keats:

> As when upon a tranced summer night
> Those green-robed senators of mighty woods,
> Tall oaks, branch-charmed by the earnest stars,
> Dream, and so dream all night without a stir,
> Save from some gradual solitary gust,
> That comes upon the silence and dies off -

(For the four instances quoted, our thanks to Mr Vincent Gaddis)

VARIORUM

The Stars Are Still There by Stewart Edward White. Review Notes by Mary Judith Hyde.

This book has just been published by Dutton, and perhaps one enjoys it more if one has read the Unobstructed Universe - but regardless of that, it has something about it right 'up the alley' for this reviewer. The book deals with questions asked about the other book just mentioned, and S.E.W. refers most of them to Betty or the Invisibles who work with her. But on other subjects such as new organizations and folk who feel that they must burst into print, the author expresses his own views clearly and emphatically.... And elsewhere, "There is no physical aspect of life but has a spiritual complement which its use or indulgence alone can release".... "The task of the world is to find out and grow into these correspondences."... The orthodox will not under - stand this book, and I'm finding out that the 'New Thoughters' don't, either. But those who have been really up against it in life experience will read it with ready comprehension.

Mysterious Explosion

Talking Horses

Round Robin is indebted to Mrs Helen Lotreck (Northampton, Mass.) for clips on these two subjects. The explosion occurred "in the skies" over or near Bradford, Pa., rocked buildings in a 10-mile radius, left gray smoke and an odour of sulphur, also what seemed to be fine particles of fused metal. No natural ex - planation has yet been offered. .. The other account covers the English Shetland Black Bear, the Russian stallion Hans (Berlin), the Arabian stallions owned by Karl Krell (made famous by Maeterlinck), and the mare Lady (Virginia); (Dr. Rhine said she had ESP but couldn't reason.)§. One hardly knows which is the stranger, the performances of these remark- able equines, or those of the experts, soi-disant and otherwise, who came, saw, tested, studied, wrote articles, books, argued with every- body, abused each other, vilified the owners, did about everything ex- cept agree on anything. The horses continued to meet all comers amiably, conversed fluently, worked mathematics expertly, displayed a better than average 'teen-age I.Q., and gave the horse-laugh to the humans. Sic transit mysterium! But some people, including the RR editor, are badly gravelled, sometimes a bit terrified by happenings of this sort.

Periodicals Received (too late for review)

Occult Review (68 Fleet St., London, E.C.4. Quaterly, 4/6 per annum, about $1.00). As we we have said before, this is a must publica - tion for people with 'esoteric' interests. It's getting back to its pre-war size, 60 pages. Contents of April issue: Time and Telepathy (Jane Sherwood); Maeterlinck and His Message (W.N.Brown); Astro-Logic (L.Furze Morrish); The Fire Bird (F.Clayton); The Tradition of Elemen- tary Spirits (Lewis Spence); The Banshee at First Hand (F.S.Cornwall); Eldorado, the Golden Man (Dr.Bromley); Atomic Energy (Vera Alder); The Faust Theme (Rev.Micklewright); Tycho Brahe (Druce) - and Reviews.

Light (L.S.A. Publications, Ltd. 16 Queensberry Place, South Kensington, Lon., S.W.7. Monthly, one yr. 13/6, about $2.75. 30 pp). Contents for April: Sidelights (spiritualism and psychics); Complexi- ties of Psychic Research; A North Country Circle; Thomas Was Not There; A Meditation on Motion; Freud and Spiritualism; Correspondence. (We repeat an item from Light's account of the Hunter Selkirk circle. Small

(§ Concealed gibe of a woman-hater??)

boy Jimmy, killed in a street accident, tells of joining his parents on the 'other side'. "And what did your mother say when she saw you, Jimmy? -- "She said, 'What! have you turned up again?' But she was darned pleased to see me."

Journal of Parapsychology Quarterly; Duke Univ. Press, Durham, N.C. $4.00 a yr., copy $1.00. 69 pp. Contents: Editorial (J.B.Rhine) on Telepathy: The Psycho-Kinetic Effect (Rhine): GESP Experiments with the Free Response Method (C.E.Stuart): Digest and Discussion on Telepathy and Clairvoyance (Rhine): Position Effect in PK Tests (Nash): Book Reviews: Letters and Comments: Glossary. (The editorial notes that "the telepathy hypothesis is up for reexamination, this time to exclude both precognition and clairvoyance". Since all all the facts on which telepathy has been based remain just as factual as before, many people regard the work at Duke as a kind of juggling with verbal distinctions; but as a matter of fact it's an attempt at psychological analysis. And if we ever get a clear picture of the working capacities of the human mind in the body, maybe we can distinguish the operations of minds out of the body - which would be a scientific proof of survival; this principle is well understood and vital to all PR work.

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Old-fashion Thoughts

The potency of the crucifix, the Cross, even the talisman, lies largely (one cannot say wholly) in the fact that it constantly recalls the mind to superior thoughts - not memento mori, necessarily, but memento Dei. -- For this same reason, grace before food is in every way commendable, and to pour a libation to the Gods before drinking was a decent and rightous custom. Before our grossness and self-consciousness these graces of conduct have vanished. -- And besides, who can imagine banker Fatte or Congressman Flatte interrupting an important conference for a three-minute prayer at noonday, bobbing a venerable head toward Mecca (or Wall Street or White House) with a muttering of supplications, while Important People stood waiting? No, no, no, and again no! That sort of thing simply isn't done by sane civilized folk! But it is done habitually throughout the Moslem world and much of the Orient, and to more than half the human race prayer is a natural and public rite - not self-conscious mumbling, sometimes on Sunday, or a wail of indignant entreaty when springe of circumstance jerks us heels up... Well, if East and West are the twain that never shall meet, one can see some reasons why the East is not wholly displeased with that decree.

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Moschus- 225 B.C.

"Would that my father had taught me
The craft of the keeper of sheep,
For so in the shade of the elm tree
Or under the rocks on the steep,
Piping on reeds I had sat, and so
Lulled my sorrow to sleep."

And Anon., famous name, has written.

How enormous must be the conceit of any man, who imagines that he can sin against God!

NOT-FAMOUS LAST WORDS

Of late we have been smitten like the Philistines, hip and thigh, by the Editor of Amazing Stories Magazine - and we almost said, with the same weapon (id est, maxilla). Trouble seems to be, our critic finds it despicably inconsistent that a spirit communicator should admit that Deros exist, then advise letting them alone (since he thinks all spirits are as much alike as peas in pod, in mind, morals, personalities). Yet the wise and good contend against evil works, on both sides the Veil. If a communicator thinks Deros are dangerous, should not even be exploited in sensational fiction, we report his words sans comment of our own. Well, we won't insult the intelligence of RR readers with further reply - but we really supposed it impossible for anyone to know as little about spiritualism as does our critic - armed with his Sampson weapon tho he be.

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Letters to a Soldier. Mimeographed pamphlet (32 pp) by the RR Editor. Basic ideas of spiritualism and occultism, and reading list. $1.00.

Geomancy. Mimeographed booklet, by RR Editor. The only separate treatise in print on this ancient and curious mode of divination, still used by modern occultists and often remarkably effective. $2.00.

Used Books, excellent condition: Drama of Love and Death, Edward Carpenter. $1.00 -- Whence, Whither, Why? Augusta Gaskell. $1.50. Life's Riddle Solved (Metempsychosis). John H.Manas. $1.50 Personality Survives Death (Messages from Sir Wm.Barrett, ed. by Lady Barrett). $1.50. -- The Unfolding Universe. Findlay, $1.50 -- Houdini and Conan Doyle. Ernst and Carrinton. $1.00.

To contributors who have sent us interesting and useful material and which we have not printed, YET. We are very appreciative of your interest and cooperation, always have a struggle to know what to select, sometimes have to toss up a quarter if we have one. Some day we'll meet up with an Angel, double the size of RR, advertise it a little, maybe do justice to you-all instead of holding back your material for months on end. We receive data now and then which make our hypothetical hair stand on end; Amazing Stories has nothing on us, except that their stuff isn't so. And these facts ought to be known, tho not for hair-raising or circulation building. But a 24-page Bulletin is about our limit, especially when we are only two jumps ahead of the Wolf.. But maybe June will be the last issue anyway, if most of us go Pouf! in July, a sacrifice to brass-hattism, ato-bombism. So, until June .....

Address contributors in care of the RR -- always send us your Zone number, please -- The price of Flying Roll is .50. Because of the nature of the FR, the Editor likes to know a little about the occult background of inquirers -- we want addresses of foreign publications in psychic research and parapsychology, and of FR organizations

"IT IS TIME TO BE AFRAID"

We take our title from Booth Tarkington, whom we quote briefly elsewhere. What we have to say under this head concerns two issues, which are at bottom really only one. They are:-

(1) The general menace of atomic energy.

and (2) The iron determination of those in authority to invite disaster with open arms. By this latter, we refer to the proposed water-level experiments at Bikini Atoll.

The Editor of this Bulletin does not assert, as of his own knowledge and authority, that the experiments will lead to a great disaster. He merely repeats, again and again, that there are competent scientists who do fear disaster of the greatest magnitude - and that so long as this division of opinion exists, the experiments are no less than criminal folly. They will remain such, even if all goes well - since by our present knowledge they are a vast and unnecessary risk.

Readers of the ROUND ROBIN know also, that it represents no cult or clique or special interest of any kind. We merely add our own to the voices that cry out against this enormous stupidity - and it is some of these other voices that we here re-echo, that they may not be called inventions of our imagination.

FROM THE OFFICIAL WAR DEPARTMENT Report on the First ATOMIC TEST in New Mexico.

"The effects could well be called unprecedented, magnificent, beautiful, stupendous and terrifying. No man-made phenomenon of such tremendous power had ever occurred before. The lighting effects beggared description. The whole country was lighted by a searing light with the intensity many times that of the midday sun. It was golden, purple, violet, gray and blue . . . Thirty seconds after, the explosion came first, the air blast pressing hard . . . to be followed by the strong sustained roar that warned of doomsday . . ."

-- Atomic Energy for Military Purposes, p. 254.

John J. O'Neill, SCIENCE Editor, New York Herald-Tribune:quoted by Reader's Digest, Oct. 1945.

"The energy released in an uranian explosion is beyond imagination. The blast of flying neutrons comes out as wind with a velocity of millions of miles per hour. About a half a mile away in every direction the blast has been slowed down to 750 miles per hour, five times the speed of the most violent hurricane winds. The air forms a compression waveof hurricane violence for a few hundred feet or more, leveling every structure. Everything within a mile of the explosion is vaporized. The temperatures generated are comparable to those of the sun. No wonder aviators 100 miles away from Hiroshima saw light 'brighter than the Sun'!"

We are aware that the specific effects of these enormous energies upon the open waters, or even the atoll lagoons of the Pacific, are not to be settled by an appeal to the imagination, but only (if at all) by the calculations of physicists. Scientist-advisers of the Navy Department are no doubt confident of their estimates; but other physicists (once again) disagree sharply. A Yale physicist has predicted a Tidal Wave a mile in height, physicist Graham of Los Angeles predicts a 1,000 ft.wave,

IT IS TIME TO BE AFRAID (contd.)

other estimates range between these. Have we any assurance that only the advisers of the Navy Department are competent mathematicians?

The enormous heat of an explosion near the water surface must inevitably vaporize and disintegrate millions of tons of water in an instant, and these vast masses will be thrown high into the upper air. The hydrogen and oxygen of the disintegrated molecules may then recombine with great violence; a series of enormous explosions may follow the original blast. These in turn may be succeeded by torrential downpours over wide areas. The reaction of Salt water to such heats and pressures is even more conjectural than where fresh water is concerned.

As for the action of the 'Tidal' wave, this too is highly uncertain; the 100 foot wave which lately originated by earthquake action travelled at some 500 miles per hour and did not diminish with distance in some directions. Our point here is the extreme uncertainty of the effects, and the grave doubts entertained by certain physicists. At the least there is risk of the loss of the entire task force, at the other extreme a disaster which may submerge the United States to the Rocky Mountains, devastate the coasts of Asia, destroy Japan, the East Indies, the Philippines and the Hawaiian islands, and the Malay Peninsula.

The High Command of our Navy and their scientific advisers are doubtless as competent as any in the world, nevertheless one cannot forget that their combined wisdom over years of planning led us only to the most disastrous defeats in American history; our patriotism does not lead us now to any height of supreme faith in their wisdom.

Though the public, as a whole, is not, unfortunately, greatly perturbed over the proposed tests, alarm over the possibilities of Atomic Energy is wide spread and by no means confined to religionists or scare-mongers: we make the point that, possibly, the worst of these fears may be realized through our own folly in these experiments:

Winston Churchill, Fulton, Mo. March 5, 1946	"The dark ages may return: the Stone Age may return on the gleaming wings of science. Beware, I say; time may be short."
Nicholas Murray Butler Presidential Report 1944	"If the ruling force of conduct be immoral there is no hope of anything but complete destruction . . . the end cannot be far distant."
H. G. Wells, Mind at the End of its Tether.	"The end of everything we call life is close at hand and cannot be evaded. There is no way out or round or through the impasse. It is the end . . . We spin more and more swiftly into the vortex of extinction . . . Our world is like a convoy lost in darkness . . . the human story has come to an end . . . Hom sapiens in his present form is played out."
Raymond Gram Swing	"We have but four or five years left - establish a world government or perish in a war of the atom."
Robert M. Hutchins Chancellor, Univ. of Chicago.	"We probably have not more than five years before other countries have the atomic bomb . . . Our culture must, for once, exceed the technology of destruction."
London Sunday Express	"Ten years left, to harness the atom for peace."

Irving Langmuir, General Electric Co.	"Within 20 years a button pushed in Russia might destroy every living thing in the United States."
J. R. Oppenheimer, Scientist	"It is true that one raid on United States' cities might kill forty million Americans."
Editor of This World Oct.28, 1945	"The next D-day will be Doomsday."
Raymond B. Fosdick Rockefeller Foundation in Times Magazine	"To many ears comes the sound of the tramp of doom . . . Time is short . . . urgency presses on our heels."
Dr. Charles Clayton Morrison, in Christian Century, Oct. 24, 1945	"The world now faces unimaginable danger . . .Our world can be made a dead planet like the moon or Mars, or a ball of nuclear flame like the sun.
Commander Herbert Agar June 29, 1945	"If the European War had gone on another six months, it is quite possible that this planet would have ceased to exist, because it is quite probable some one would have learned to break the atom without controlling it."
Field-Marshal Jan Christian Smuts	"If war should return, there will be no more history."
Clement Atlee Jan. 10, 1946	"The coming of the Atomic Bomb is only the last of a series of warnings to mankind that unless the powers of destruction can be conquered, immense ruin and almost annihilation will be the lot of the most civilized portions of mankind."
Booth Tarkington, in This World Magazine Nov. 11, 1945	"It's time to be afraid . . . What we need is fear . . . God give us grace to be cowardly enough to save ourselves by common sense . . . The nations are like a family in a house with walls built of dynamite."

We here take note of these few voices only, amid literally thousands of others whom we might quote - and also of the wide-spread recognition of the possibility that 'the end' may come with lightening-like suddenness. We do not confuse our issues, nor condemn the ato-bomb experiments simply because of this universal fear of atomic energy. Yet if there be anything at all in human prescience, then the wings of disaster hover close.

We say that these experiments may themselves be the form which disaster may take - and what could be more suitable than some act of our own stupidity, to ring down the curtain on the life of half of the world. . . We hold no brief for prophecies, yet Malachi the Messenger wrote, "The Day cometh that shall burn as an oven" - and Peter, of the melting of the elements with fervent heat. As a thief in the night that day cometh.

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Further copies of this complete article (3 pages) may be had at 3¢ per copy, Mail your requests direct to the ROUND ROBIN, 3615 Alexia Place, San Diego 4, California.